

itself with Christianity, it has Americanized Judaism by dropping the elements that are characteristically Jewish and un-American, and has thereby created an almost non-sectarian Judaism housed in an almost non-sectarian Temple."

It will be noticed that the learned doctor uses the word "American" as one accustomed to quite another atmosphere. A further illustration is found in this:

"Neglect of the un-American dietary laws is usually the first step that the Americanizing Jew takes in asserting his Americanism."

The "un-American dietary laws" are, of course, the Jewish dietary laws. But if any Gentile writer had so referred to them, he would have been abused as a hostile witness.

It is very curious indeed to read the long list of complaints against modern conditions in their power to bring about the "decay of Judaism." The ghetto, which makes for separateness, is frequently heralded as the true safeguard of Judaism. Intercourse with the world is dangerous. "Americanizing" influences are distrusted.

Justice Brandeis Shares the Idea

NO DOUBT many and many a Gentile parent in New York, Boston, Louisville, Dallas and other American cities has witnessed the spectacle of Jewish teachers and "welfare workers" instructing Gentile children in the principles of Americanism, but did anyone ever see a Gentile teacher instructing Jewish children in Americanism?

Recently when the American Legion asked permission of the government to establish Americanization classes at Ellis Island, where tens of thousands of Polish Jews gain entry into the United States, the reply was a refusal, and the reason was that all the space for charitable institutions was already taken. What charitable institutions? How many of them were Jewish?

"The beginning of this decay," says Israel Friedlaender, referring to the effect of modern life on Judaism, "is obviously coincident with the beginning of Jewish emancipation, that is to say, with the moment when the Jews left the ghetto to join the life and culture of the nations around them."

Mr. Friedlaender even went so far as to say that pogroms against the Jews were "fortunate" in that they drove the Jews back to their Judaism—"Fortunately, however, Russian Jewry was halted on its downward rush toward national self-annihilation. The process of assimilation was cut short by the pogroms, and ever since then the Jews of Russia have stood firmly their ground..."

That may be the reason why some Jewish spokesmen of the Jews in America are trying to make this series of articles appear as a "pogrom." There is plenty of evidence to indicate that Jewish leaders have regarded "pogroms," in modern times at least, as very useful in preserving the solidarity of Jewry. However, those who are responsible for the present series of articles, much as they hope to benefit the general situation of the humbler Jews by showing the use which the leading Jews are making of them, must decline to be counted among those who justify "pogroms" on any ground whatsoever.

Justice Brandeis, of the United States Supreme Court, is also an exponent of the idea that, released from ghetto influences, the Jew becomes less of a Jew. He says:

"We must protect America and ourselves from demoralization, which has to some extent already set in among American Jews. The cause of this demoralization is clear. It results, in large part, from the fact that in our land of liberty all the restraints by which the Jews were protected in their ghettos were removed and a new generation left without necessary moral and spiritual support."

Justice Brandeis is a Zionist on these very grounds.

He wants the land of Palestine because there the Jews, as he says, "may live together and lead a Jewish life."

Not the United States, but Palestine, is Justice Brandeis' hope for the Jews; he says of Palestine that "there only can Jewish life be fully protected from the forces of disintegration."

Arguing the same question, the Rev. Mr. S. Levy says: "I shall probably be told that the re-establishment of Jews as a nation would mean the re-creation of the ghetto. I am frankly prepared to admit the force of the criticism, but with an important qualification dependent on the interpretation of the word 'ghetto.'"

"In so far as the national center will insure the existence of this Jewish environment, Jewish atmosphere, and Jewish culture, there will be a re-creation of the ghetto." (The italics are Mr. Levy's.)

"The continuance of Judaism, then, is dependent on the existence of an area with an aggregation of Jews living in a Jewish environment, breathing a Jewish atmosphere and fostering a Jewish culture, and these factors must predominate over all other influences."

It is therefore plain that, however startling and improbable the statement may seem when made by a Gentile, the Jews themselves regard the influences of modern lands as inimical to Judaism.

II

But there is still a further consideration, which is distinctly set forth in Jewish writings, namely, that the trend of the modern State is harmful to all that Judaism holds to be essential to its moral and spiritual welfare.

The modern State is changing, and Jewish observers sense the fact more readily than do the rest of the people, because Jews see in the change both an opportunity and a menace. If the State continues to change according to the trend of the general mind of the world, Jewish ideas of supremacy will find less and less opportunity to be realized—that is the menace. If the change, or the spirit of change, can be seized and twisted to Jewish purposes, as was done in Russia, and a Jewish type of State erected on the ruins of the old—that is the opportunity. Readers of these articles know that stimulation of "the spirit of change" is one of the clearest planks in the World Program.

As Cyril M. Picciotto points out in his "Conceptions of the State and the Jewish Question," there is a tendency to "increase the control of the State over the individual." This, of course, has nowhere been done so thoroughly as in Russia under the Jewish-Bolshevik régime, but it is not of this that Mr. Picciotto speaks, it is of the tendency observed in the Gentile states; and he asks: "In the face of such a tendency in political development (which it is not rash to assume will be more pronounced in the future than in the past) how does the Jew stand?"

The State in Conflict With Judaism

HE ADDS: "The time is not far distant when the development of the State will continue on organic and collectivist lines. The central authority will embrace an ever wider area, and will make such a penetration into the recesses of individual freedom as would have been thought inconceivable thirty or forty years ago. Compulsory military service, compulsory education, compulsory insurance are but milestones on the road which logically leads to the adoption of a State morality, a State creed, and of a common way of life. To say this is merely to indicate the probable trend, not to approve it."

"How, then, is the State of the future going to deal with a people in its midst which largely preserves its separateness of blood, which in its fasts, its festivals, its day of rest, its dietary laws, its marriage ceremony, suggests a distinct historic entity?"

The question is a disturbing one to Jews, as is shown by Rabbi Segal's words in "The Future of Judaism."

He even says that "the medieval state, with all its tyranny and obscurantism" was more favorable to the Jews than the modern type of State. "Its defective organization permitted both individuals and whole classes to live their life in their own way. Hence the medieval State enabled the Jews to organize themselves on semi-national lines, and, as far as circumstances permitted, to create afresh in their dispersion the national institutions and practices of their ancient commonwealth."

They did this, of course, by establishing the ghetto.

"But this has become an absolute impossibility in the modern State," continues the rabbi. "The rise of democracy and the transference of the ultimate power of government from the oligarchy to the majority involves the practical suppression of weak minorities. The identification of the State with the culture and aspiration of a particular nationality leads inevitably to the crippling of and gradual extinction of those classes who do not share that particular culture and those aspirations. The State, moreover, enforces a system of education which is purposely designed to fashion and to mold all the inhabitants . . . It also maintains a thoroughgoing organization which embraces all the departments of the public and private life of all its inhabitants, irrespective of class, race or tradition. There is thus no room in the modern State for Jewish culture, for Jewish national life, or for a specifically Jewish society, with its own specific institutions, customs and practices . . ."

"Therefore, Judaism can live and work only with a specifically Jewish society and within a Jewish national organization. The medieval ghetto, with all its narrowness, with all the unhealthy and abnormal conditions of its existence, yet contained such a semi-national society; therefore, Judaism flourished in the medieval ghetto. The modern State, on the other hand, has broken up that specifically Jewish society . . ."

"Gentile Government Distasteful to Him"

NOW, there are the reactions of leading Jewish minds to conditions in America particularly, and to conditions in the modern Gentile State generally. The statement of the antagonism which exists between the two is clear and complete. The Gentiles do not notice that antagonism, but the Jews are always and everywhere keenly aware of it. This throws a light, a very strong light, on all the revolutionary programs to break up the present control of society, by sowing dissensions between capital and labor so-called, by cheapening the dignity of government through corrupt politics, by trivializing the mind of the people through theaters and movies and similar agencies, and by weakening the appeal of distinctively Christian religion. A breakdown of Gentile seriousness is the opportunity of the Jew. A colossal war is also his opportunity, as witness his seizure of the United States Government during the recent war. Judaism says that Americanism and Gentile nationalism generally, are harmful to it. Judaism has therefore the alternative of changing and controlling Gentile nationalism, or of constructing a nationalism of its own in Palestine. It is trying both.

This all harks back to what Lord Eustace Percy is quoted in the Jewish press as saying: that the Jew participates in revolutions "not because the Jew cares for the positive side of radical philosophy, not because he desires to be a partaker in Gentile nationalism or Gentile democracy, but because no existing Gentile system of government is ever anything but distasteful to him."

And the same author—"In a world of completely organized territorial sovereignties, he (the Jew) has only two possible cities of refuge: he must either pull down the pillars of the whole national state system or he must create a territorial sovereignty of his own. In this perhaps lies the explanation both of Jewish Bolshevism and of Zionism, for at this moment Eastern Jewry seems to hover uncertainly between the two."

A booklet containing the first nine articles on *The International Jew* will be sent to any address, upon receipt of 10 cents in stamps to cover printing and mailing cost.

The "Unity of Russia" Association, of New York, has sent out printed warnings against the misuse of the term "Russian" in the public press. A man arrested in connection with the Wall Street explosion gave his nationality as "Russian." The protesting circular says: "But (naming the man) is not a Russian, although he comes from Russia. He is a Jew. Trotsky is not a Russian, although he was born in Russia. He is a Jew . . . Several American newspapers immediately announced in their headlines that 'Russian Anarchist Is Guilty of Explosion'; 'Russian Plot Discovered,' and so on."

A Chicago Tribune correspondent who has been making a study of immigration writes in the issue of October 11: "Of the incoming people, the Hebrews bring the most money." This is important in view of the propaganda which lays stress on the poverty of the Jews of Europe. Under the present rate of exchange, each Jew pays over \$2,800 in foreign money for transportation to the United States.

"Polack," the name which Americans formerly used for the Polish people, is of Jewish origin. It is a Yiddish nickname which the Jews of Poland conferred upon a nation that, of all the older nations, had been most friendly to them.

Jewish World Notes

A Jewish Congressman from New York has announced that he will introduce a bill before Congress to exclude THE DEARBORN INDEPENDENT from the mails on account of the study it is making of the Jewish Question.

One of the latest methods of confusing the Gentiles is to point to the fact that of the large sum of money asked of the Jews of the world for the Palestine project, only a part was received; the argument being, if the Jews controlled the world finances this would not be so. But the Jews have succeeded in arranging matters so that the British Government bears the expense of Palestine. Moreover, where do the millions come from that are bringing hundreds of thousands of Polish Jews to the United States this year? Don't "look at Palestine," when the Jews' real objective is the United States.

"This coming Tuesday, October 12, we shall celebrate the Birthday of Columbus. Let us remember that without Jewish support, he would have lived and died an obscure European."—Toledo Israelite.

The stage is useful for favorable propaganda, but any other use of it makes another story, thus: "We suggest that the Anti-Defamation League investigate the 'Greenwich Follies.' There is no reason why an actor—especially a Jew—should speak about seeing a rabbi to get some wine."—Toledo Israelite.

But why should an actor, "especially a Jew," say such a thing? Do actors commonly jest about what is unknown to the people?

Jewish propaganda is beginning to flood the American stage. "Undesirable Friends," in which Louis Mann stars; "Welcome, Stranger," "Humoresque," are among the three most strongly marked plays which glorify the Jews before Gentile audiences. This, not to make mention of the hundred side-remarks made by Jewish vaudeville actors everywhere.

A "Flying Squadron" of 100 Jewish bankers, merchants, brokers, politicians and clergymen is to visit 200 American cities, from Massachusetts to California, from Montreal to the Gulf, in a pro-Jewish campaign during November and December.